accepted their verdict they would rally around his Administration with a warmer desire than ever to make it successful; while if he insisted upon urging the Santo Demingo scheme further, there might be complications which ought to be avoided. A very short time afterward strong efforts were made to carry the matter through in spite of the adverse vote of the Senate. I do not know upon whose advice the President did this, but he may in the mean time have had reason to think that that advice was not wise," M'DONALD'S APPOINTMENT A SOURCE OF CORRUP-

TION. "Again, when Gen. McDonald was appointed Super visor of Internal Revenue for the Missouri District. my colleague, Mr. Drake, and myself, went to the Trensury to protest against it, not for any political teasons, nor to favor any other candidate, for I had none, but because Gen. McDonald was known in St. Louis as a disreputable man, and we both predicted that his appointment would certainly corrupt the service there. Similar remonstrances were made, I think, by several members of the Missouri delegation, and by a very large number of the most respectable citizens of St. Louis.

' But Gen. McDonald boasted at the time that all Congress and all St. Louis might protest against his appointment and still he would have it. If there was a conspiracy in that matter, surely I was no party to it. I am sure the advice I gave was good. When the Commissioner of Internal Revenue had ordered the transfer of supervisors from one district to another, so as to get McDonald away from St. Louis, which would have broken up the Whisky Ring there, the existence of which was strongly suspected at the Treasury D. partment, some influence was used with the President to have him countermand that order, and this was done. There may have been a conspiracy at the bottom of that, but surely I was no party to it. The evidence in the St. Lonis whisky cases, as I have read it in the newspaper, seems to indicate that it was Gen. Pabeock used his influence in that direction. So it appears, generally, that we must look for a conspiracy in an-

THE MILITARY COURT OF INQUIRY UNWISE. "What do you think of the Military Court of In-

quiry on Babcock's case ?" "I thought from the first that it was a great mistake. There is a law prohibiting any officer in the army from holding any civil appointment, and that if he does he shall forfel his com-mission. From this itwould appear very questionwhother Baboock is an officer of the army at all. Then besides I do not see upon what principle of public policy a conspiracy to defraud the revenue by civil officers should be submitted to a military court. And finally it seemed to me that such a measure was placing the army in a very disagreeable situation. No military court could possibly have the evidence in the cases as completely at its disposal as a civil court; and if on such inc plete evidence they had repleted a verdict which afterward by a trial in a civil court had been shown to be wrong, the officers composing that military cenri might have been placed in a very false position, in spite of their own desire to do justice. I think, therefore, it was very wise for them to adjourn until proceedings in the ordinary courts of law will be completed."

POLITICAL POWER OF THE WHISEY RING. "Has the Whisky Ring in St. Louis exercised

much influence on the politics of your State ?" "I think it has; and I can give you one striking meident. Last year a Citizens' ticket was nominated for State officers, from the Governor down; a majority of the Republican party thought it wise not to make any party nominations, but to support that ticket so as to rescae the State from the centrel of the Bourbon Democratic element then in power. The Whisky Ring opposed this movement strenuously, and when the Republican State Convention had resolved, by a large majority, not to make any nominations of their own but to support the Citizens' ticket, the Whisky Ring used their whole influence to defect it, in which they succeeded. They sucecoded also in having Mr. Maguire, who is now indieted for complicity in the whisky frauds, nominated for the office of Mayor in St. Louis, but were disastrously defeated in the election."

INDOESEMENT OF THE PRESIDENT'S SCHOOL VIEWS What do you think of the recommendations in the President's message concerning the school ques-

tion and the influence of the Catholic Church?" "I think they are, in principle, correct enough, and in my State myself and my friends have always most carnestly worked in that direction. Without discussing the policy of extending the powers of the National (revermeent in that respect, it seems to me very questionable whether it would be beneficial to issue in a national campaign. The best thing, perhaps, that can be done is that the Democrats in Congross about d unite with the Republicans in accepting the constitutional amendment proposed by Blaine, and submit it to the Legislatures. One of the dangers I see in making such questions the subject of agitation in a national contest consists in this: that it might push other things of immediate necessity into the background. The things new to be done, which it seems to me are of immediate necessity, are the restoration of specie payments, the reestablishment of sound constitu-tional prompiles, and the purification of our Governmont by a thorough reformation of the civil service. Our expanience has been that emotional politics, such, for instance, as the slavery question, will permit a great many persons of unclean character and bad intentions to smuggle themselves into prominence and influence under a cry appealing to the popular heart. During the war many bad things ere apt to be overlooked when the men who did them were only right on the main question, in times of great national danger this could, perhaps, not be avoided. You raise the 'No Popery' cry in our national politics, and make it the absorbing issue, and you will see that all the Joyces and McDonalds will be in a blaze of excitement against the Pope, in the meantime looking for an opportunity to steal all the money they can lay their hands on. I want all men elected to offices of power and influence to be right on the school question, but I want them no less to be right on the question of honest government. And I think the necessity of so reforming our civil service as not only to send thieves to jail, but to infuse into the whole machinery of the Government a moral spirit and a sense of honor that will pre-vent corruption instead of merely punishing it, has never been more strikingly illustrated than in the very Whisky Ring trials now going on. The operations of the Whisky Ring appear to have commenced under the pretense that large campaign funds had to be raised by public officers, and a transfer of Supervisors of Internal Revenue, which would have broken up the Whisky King a considerable time ago, and would have saved large sums of money to the General Government and more disgrace to the public service, were, as we are informed prevented, by the argument that such a measure would break up the local political influence of those officers which they used with great effect for the party. There we have a glaring instance of the demoralization and corruption springing from the charactor of the Civil Service as a partisan agency. It seems to me, therefore, that this reform is a thing at least as important for the success of free institutions as any measure nationalizing the church question, which with a properly directed public sentiment can be very well taken care of in the States. I think, therefore, that all those who have the interests of the country sincerely at heart should not permit the question of the purification of Government to be obscured by anything else."

THE THIRD TERM. "Do you think that there is an effort made in fa

vor of the third term now !" "There are circumstances which might lead us to suppose so, but you may judge of that for yourself. I may say, however, that I think those efforts will be in vain. Neither do I believe that an attempt to push the Church question into the foreground will help them much; that is a two-edged weapon. The renomination of President Grant by Bishop Haven, if what the newspapers say is true, will, in my opinton, not strike the American people very favorably. If they are opposed to inferiorouch with our politics on

the part of one church, they will be opposed to it on the part of another; and if it should prove true that something like a new Know-Nothing organization had been set on foot for such a purpose, it would, I am sure, change the face of things very thoroughly in many States, not to the advantage of the Repubhean party. And I say this, being as ardently in favor of all that is urged to keep the schools free from church indusace as anybody. But as to the third term I think it would be so impossible for it to succeed in an election, that if the managing politicians have any acuteness it will not succeed in a nomination either. The idea advanced by some, that a third term is necessary for the success of the Hard Money cause, seems to me utterly absurd. The Hard Money policy has to overcome opposition in the Mississippi Valley and the South, the strength of which should not be underestimated any how. But to put the third term upon its back would be like loading it down with a mill-stone to make it swim. There is no party or cause with buoyancy enough to float a load like that. Those who are sincerely in favor of specie payments can, therefore, do nothing better than make haste to get from under it; and these who are is favor of free schools will be wise to do the same."

THE CUBAN QUESTION. "What do you think of the Cuban question; will

it lead to war ?"

"I candidly think not. As far as I can see, the people of this country are unanimously for peace. And the President's message has in the most elaborate manner given them the best reasons why there should be no warlike complications with Spain. It is evident, also, that every man who desires a return to specie payments unst deprecate any policy that might lead to a war; for a war would necessarily put off a return to a sound currency indefinitely. Then, again, how absurd would it be for a country to go to war insmediately before a World's Exhibition, to which they have invited all nations as to a feast of peace and friendship. A war would of course so theroughly annihilate all the chances of the success of such an enterprize that it should be undertaken only in case the honor or the highest interests of the country imperatively demanded it. Now, the annual message of the President shows that if there are any complications with Spain in prespect, it will not been a question immediately involving the honor or the highest interests of this country, but upon a question of mediation or interference in the internal troubles of a foreign land, which we have put off for years, and might just as well put off to a more conenient period. I do not therefore think that the American people or the Congress of the United States would receive any such policy with favor,"

Is it true that you have fixed your residence in New-York permanently, and that, as the papers report, you have taken a house until the year 1877!" Why, there is not a word of truth in either of

those things. I should have taken my family to St. Louis immediately after their arrival from Europe, had not the condition of Mrs. Schurz's health obliged me to remain here temperarily, and I hope this will not be so very much longer."

The letter referred to by Gen. Schurz in speaking of MacDonald is as follows:

EASTERN DISTRICT OF MISSOURI, UNITED STATES ATTORNET'S OFFICE, ST. LOTS, Oct. 7, 1869. The Hon. Geo. 8. Poutwell, Secretary of the Treasury

The Bon. Gib. 8. For Iwill. Secretary of the Irelatory. Washington, D. C.
Sir.: We have to-day learned by the telegrams of our faily purers that John McDonaid of this place has been against a supercoor of Interna Revenue, and assigned or duty to the 30 tret.

We beg leave to secure you that the reputation of this man and his associates are said that he can bring no moral support to the Government in the enforcement of the Internal Execute laws, and that I is quite certain but his quantications, natural or negatives, we said as employed the appointment an unit one to be made.

We seleve that by his being placed in so imperiant an

C. B. HUEZ, U. S. S., D. P. DYLE, M. C., JOHN W. NOILE, U. S. Att'y, C. A. NEWCOMB, U. S. Marshal.

LOCAL POLITICS.

PREPARATIONS FOR THE NEW GENERAL COMMITTEES. cussing the changes which will be recessive to strengthen their respective organizations for the coming year. A'call has been issued for the holding of Republican primaries on Tursday evening lican primaries on Theology evening text for why is it that at Home, the capital of a Catholic State election of members of the Central Comniffee and officers of the District Associations for the ensuing year. There will probably not be much "Rible schools," in which delly the Eible is not change in the composition of the Central Committee. The Caston-boxe leaders will name the consmittees in a majority of the Districts, and in the Central Committee will allow the mitority little influence in the clotten of controversy between the Ultramontanes or Imperialists officers and in the formation of committees.

settsed by the leaders of Tarmany Hall for a me time unges were needed in certainglistricts, as the representves of Tammany Hall in those districts did not command the could need the rangerly of the valers. Those who have shown in this way their authors for their poeen several plans proposed for a new representation in he Tatanessy Hall General Committee. One proposition s based on representation according to the population as given by the last census. Another is that there shall be se member for each 100 votes cust for the Democratic ate ticket at the last chedion, while a third proposition s to double the number of the present General Commito, making a total of 1,114 members, the present con mittee being formed on the basis of one representative tion will discuss these plans and probably agree on some one of them and recommend his adoption by the General

onmittee.
The Executive Committee of the Anti-Tammany The Executive Committee of the Anti-Tammany organization will probably issue a call for primaries at the needing to be held on Friday evening next. The County Committee of this organization consists of two representatives from each election district. There will be several changes in the composition of the new committee as compared with the present one. There are several districts where the organization was shown to be weak at the last election, and there has been some distribution of patronage.

A number of German Democrats of the XXth Assembly District, at a meeting held at Machinies Hall, No. 767 Third-ave., organized a Presidential Campaign Association by the cleation of the following efficies: President Joseph A. Stein; Secretaries, Chas. W. Krager and Geo. A. Lambrucht; Treasacer, Peter Richi.

POSSIBLE REOPENING OF THE BEECHER SCAN-DAL.
There appear now to be several avenues for

the reopening of the Ecceher scandal, at least in some of its aspects. Mr. Shearman and other members of Plymouth Church have declared that the church will not shrink from leaving another examination of the question of Mr. Beccher's innocence entered upon if it is necessary. They have the fullest confidence that such a reexamination would only result in the confusion of his enemies. Mr. Moulton, it is stated, has recently been in nsulfation with Benjamin F. Batier, and it is further reported that he intends, in case the scandal should not be revived by the proposed church councils, by the Loader trial, or the Bowen libel suits, to bring an action against Mr. Beecher himself mulicious prosecution. Mr. West's last letter in which, it is said, he replies to the criticisms of the church on his it is said, he replies to the criticisms of the church on his action and repeats his demand for a council to consider Mr. Beccher's innocunce, wil, it is understood, he read at the adjourned business meeting of the church on Thursday evening. The Congregational Committee of which the Rev. Or. Budinston is Chairman, will probably take no action in reference to the followship of Plymouth Church until after the proposed councils have acted. One of the members of this committee has stated that he could see no way in which the scandal could be revived by its action.

TELEGRAPH OPERATORS' SALARIES. Gen. Eckert of the Atlantic and Pacific Telegraph Company deales that the company intends to cut down the salaries of its officers and telegraph operators. The telegraph operators of the Western Union Company will hold a meeting some time this week to consider the proposed reduction of their wages. It is stated that the proposed reactions will probably strike, rather than saloms to a reduction. They claim that the company has no reason to reduce their pay. The Telegraph Operators (Inion is a very strong body, it is said, and has on hand a large amount of money.

A business house in Columbus has conspicuously displayed in its show window a man's skul, and printed in large lotters across the forcinent these words of warning to the daily swarm of traveling schemen; "This was a dimming." CHURCH-STATE-SCHOOL.

KEEP THE BIBLE IN THE SCHOOLS. IT IS NEEDED THERE MORE THAN AT ROME.

To the Editor of The Tribune. Six: The subject of the Bible in our common schools has been made a question that has been handled out as though it were a football for every party, sect, and creed. I think the time has now come, if it has not already passed, when the truth, the fact, and the law should be put before the people as they are. When I see the Rev. Henry Word Beecher strike at the Bible in the schools, as he did in his Thanksgiving sermon in Plymouth Church, I think it is time for people to pause

and consider whither they are drifting. First, the question of the right and the propriety of reading the Bible in the common schools was settled, so far as it could be by law, on May 43, 1839, and from that day to the present time the decision of the question as then made has never been modified, overruled, or reversed. The law as then settled and as it now exists is:

That's teacher may open and close the school with reading the Scriptures and prayer, but this exercise may not be performed within hours designated for or appropriated to school exercises. If this duty or privilege is exercised by the teacher, it must be performed before and after the proper hours for school exercises. Neither may the teacher compel any scholar to attend, either to come in or remain during the exercises. Nor may any scholar interrupt these exercises. If a scholar chooses to go into the school-room during these exercises, he mus observe proper order and decorum. If he chooses to re-main out of the school-room during religious exercises. he may not by any means interrupt or disturb those

This has been the law of the State of New-York over 36 years, and I have neither expectation nor fear that I shall ever see the law so changed as to abridge or restrict the privileges of the teachers in the common

The experience of all mankind has demonstrated the necessity of high moral and religious culture in higher institutions of learning. This experience is as old as the institutions themselves. Now, all will concede the necessity of a proper and solid foundation, in order to secure the safety and perpetuity of the superstructure. And the sentiment that education forms the common mind is as true to-day as when it first was uttered. The history of the world is proof of the fact that the highest moral culture that has ever been attained is that which has been derived from the knowledge and teachings of the Holy Scriptures. . And the highest moral culture in the higher institutions of learning has only been attained by the knowledge and teachings of the Bible. It must be conceded by all that it is in the common school; the real foundation of the character is laid; and it must also be conceded that in the common school is presented the most favorable opportunity for laying the proper and ost solid foundation for fature character. And when these concessions are made, the conviction of the importance of the highest moral coliure attainable in our ommen schools must force itself upon every mind.

It will doubtless be said by some besides Mr. Beecher that we must depend upon home and other influences, outside of and away from the common school, for the moral culture of the pupils therein. In reply to this, I speak from experience and observation, and I say omphatically, No! Here in the public school is the first real conflict with the outside world into which the child is brought; and experience establishes the fact that right here the child needs the strongest moral influences around it. If common sense does not, experience does teach the fact that in the public schools the child needs a stronger moral influences around it than at home, for the reason that at home children are free from many demoralizing and contaminating influences to which they are exposed at school. Experience will demonstrate the fact that the reading of the Holy Scriptures and appropriate prayers are essential to the cultivation and proper development of a correct moral sentiment in the public schools, and without that sentiment and culture I have no bestenden in saying that it cannot be obtained.

Washington, in his increal address to the American people, said: "If is only by the universal diffusion of knowledge among the masses that we can hope to perpenate those glorious institutions." I am compelled to admit the importance of disseminating the true knowledge of God, with knowledge of science and literature and not rand out; and to the accomplishment of this desarble ond, I regard as indispensable the hibie in the public schools. Spracuse, Dec. 9, 1875.

J. 8. around it. If common sense does not, experience does

LETTER FROM A COLLEGE PRESIDENT. KEROES IN ASSUMED PACIS IN THE DISCUSSION CON-CERNING THE BIBLE IN THE SCHOOLS. To the Editor of The Tribune

Sin: Two references in the articles both pro and con, in the communications on the school question which have appeared in THE TRIBUSE, take for and the Republicans, Old Catholics, ie the Roman Cathoheads of the universities and colleges of France down to the present time have steadily opposed the spirit the would exclude the libble, and their reasons for it, as bearing on private and public morality, they have for three conturies maintained under French regat, imperial, and republican governments. Yet more; in Catholic Mary land, from its earliest history, the aritation-now so pe sistent since Ultramortanism has triumphed in the R found abottors—the relacke given in the address of Gov Carroll, published in The Thinux of Sept. 18, bespeak the spirit that niways has been shown by Catholics on this question. The writer has been for sixteen years president of colleges in Washington, D. C., and in New York City; both Catholic and Jewish pupils have daily listened to the reading of the Old and New Testaments and though an erclesiastic has occasionally interposed.

Again the Doual version is an exception to Catholic versions, being Ultramontane, and opposed to Old Catholic views. Of this any one can assure himself by turning to the fundamental doctrine taught by Corist and His Forerunner (See Mat. iii., 2; and iv., 17); in the Greek original, the Latin Vulgate, the Catholic translations in Prepen, Italian, and Spanish, and in the received version of King James, in all which versions the original is followed, while in the Donal version, as its marginal note admits, the original is not followed.

The important principle to be held in mind is that maintained in all test cases by the judges of the Federal State Courts as necessarily following from the American constitutions, from the common law of Great Britain. as accepted under these constitutions, and from prevail ng statute laws modifying the common law. In all such cases, as seen, for example, in the reports of the Girard will and of the Ohio School Board decisions, it is affirmed that the moral system, not the religious doctrine of the Christian religion, is part of American law, as is recog nized, for example, in marriage and in the Sabbath which are not libertine, Jewish, Mohammedan, or pagan institutions, but necessarily Christian. The procedents of American constitutions and law all admit this. If the words of Jesus, then, are to be excluded from our schools, then must those of Confucius and Sources be. If the religion of Jesus is excluded, the party demanding the change will not be satisfied till the very name of God. and, indeed, till the pious expressions that fill Washington's writings are all expurgated from American text-

New-York, Dec. 10, 1875.

THE STATE SYSTEM A BLUNDER. GOVERNMENT HAS NO BUSINESS TO INTERFERE WITH

EDUCATION.

To the Editor of The Tribune. Six: Your correspondent, John Miller, has surely struck the first blow against the mistaken idea of State schools, and I, for one, am rejoiced that he has finally overcome the "prudence" and "suspicion" that have kept him silent so long. He is right. Government modern, enlightened Government, that is-is simply a police and has no business whatever to faterfere with ducation, except so far as to provide protection for itself against ignerance, and this can only be done legitimately, in this country, by restricting the right of suffrage to such citizens as shall have acquired a certain amount of what is popularly called "schooling." The present, and as far as we can see, the prospective system of "Public Schools" in the United States a humbug. It is more than a humbug. It is a source of perpetual, political, social and religious stiffs, bitterness, and corruption. And from all appearances it is destined speedily to increase in all these elements of national misfortune. In the

Commonwealth are becoming more and more doubtful and damaging in all the aspects above manifored.

The truth is that in a free republic, founded upon the broadest recognition of individual rights and liberties, there should be no system of achools under State or Government control any more than their should be one of churches, or theaters, or hotels for that matter. Every clitzen of this country should have—and under the original provisions or inferential doctrines of our Constitution has in fact—the right to educate his children as he pleases—and, if he so pleases, not to educate them at all. I am, of cookers, in favor of education, and wish it might be made universal; led I consider that the State has no business whatever with the matter in a primary sense, and ienst of all, in dictating to the critican the character or amount of moral, political, or polemical instruction to which he shall submit his children. In fact, "compulsory education," as now proposed and in some States adopted, is a farce, aye, more than a farce, unmittated social tranny, so long as the present public state school system is persevered in.

As to the technical transite, about, Eible, or, no Eible,

special tyranny, so long as the present public State school system is persovered in. As to the technical troubte about Bible or ne Bible. Use seems to me very easily overcome. Mr. Miliar's argument with regard to this phase of the matter is unanswerable. Any one "Bible" or exponent of any single creed enforced upon the public schools is an entrage in this age and in this country. But this can be easily overcome by admitting them all. That is, if there must be "Bible" readings in the schools, let every child read from that particular volume which is the Scriptare of his or his parents creed—the Christian from the New Testament, the Hebrew from the Old, the Romandst from his "Saints," the Mohammedan (if there be any) from the Koran, the Hindoo from Brahma, and the Chinese from Confucius, if they choose. What does it matter in New-Fork, Dec. 10, 1875.

Zeude.

THE BEST TEACHER OF MORALITY. To the Editor of The Tribune.

Sin. Your "Pagan" correspondent admits that "morality is an indispensable element in the success of a republic," but thinks religion can be dispenwith. He thinks that if the "Bible had never existed mankind would doubtless be governed by a code of ethics." His conclusion is that "the Bible is not absointely necessary" in schools in which morality is intended to be mentested. If now "Pagans," Jews, Infideis, Catholics, and all kinds of sectarians (H. W. Beecher not excepted), are agreed that it is important, even "indispensable," to inculcate morals in our public schools, can we not all agree to use that which is acknowledged to be the most effective agency in such instruction. "Pagan" thinks that the Bible is not necessary to teach morality, but he is a very stupid pagen, if he does not see that by no possible means is morality so effectually inculcated as by the devout rending of the Bible. He will probably admit that this book is, at least, decidedly in advance of the teachings of Confucius, or Mohammed, or Socrates, or any other great moral teacher; and where is the modern moral philosomoral teacher; and where is the modern moral philoso-pher that claims to be better authority in othics than Jesus Christ or the Apostle Paul! Besides, every intelli-gent American knows, what even the pagnas of Japan and China are slowly discovering, that the uncrality of civilized nations is due to the influence of the same book. Now, would it not be good economy to keep this force in our schools! Admitting (for the sake of conding down to the level of a "pagna" mind) that "the Bible is not ab-solutely recesseary." to inculeace morals, yet if it is some the level of a "pagen" mind) that "the Hible is not absolitely necessary" to inculcate morals, yet if it is somewhat bother for this purpose than anything else, why not use it! The steam engine and the telegraph are not absolutely necessary. Small we, therefore, give them up if "Pagan" and his friends will only address themselves earn-selly to the task of inculcating correct moral principles into the minds of children, and will honeafly enapley the best known agency for securing this result, we shall find them falling into line with Matthew Arnoid, who has prepared as a reading boos for common schools a portion of the prophecy of Isaleh with amotations of his own. Those who would retain the Hible in the schools may safely take the ground of "Pagan" that "morality is an indispensable element in the success of a regulble," and in order to secure this element in they now in-six upon retaining the Bible as an "indispensable" condition.

Oberlin, Ohio, Dec. 10, 1875.

Anti-Pagan.

A LIVE ISSUE.

To the Reiter of The Tribune Sin: As a reader of your valuable paper for over 20 years, as a firm supporter of Horace Greeley when to be his friend was not to gain popularity, may I be allowed to express my hearty approval of President Grant's remarks in his message on the school and church question. In the past Tork Trim NK pover was a timeserver, but always a leader of the army of progress. Now the President has distanced you all, and, planting himself on the platform of "a few radical clubs and some thoughtful economists and advocates," as expressed in your Washington letter of the 7th inst., he will bring the country up to his platform. I say his platform not because he was the first to suggest these reforms, but because now be has made thom his by advocating them so publicly as President. I can but a private cilizen, yet may orbaps judge as well of the effect of this nessace as many in higher places; to me the effect seems remarkable. The Bible must come out from the public schools, n justice alike to Catholics, Jews, Precibinkers. Church property must be taxed in justice to all. After those referms are consummated, the people will make a stand for on-securian free schools and a secular public policy. And wee to any one, whether Catholic or Protestant, that would resist this just movement, except by vote or speech, fairly and openly. Your Washington correspondent is correct in saying that it is "a measure which me one would have dreamed could have come into the field of active politics for a generation to come." But it is a fire issue now, and must be unit. The little leaven of radical free thought has aroused in the public mind a contract of course of any or and now it and now it is not tookide to of rec Bought has accounted to the process of the testing bower, and nore it is not possible testing. I am on general principles oppose term, but think no man can best President Gracommunated, who seeks to avoid the issue on ion. If we can elect another cood man on this form, let us do so by all means. But this platform people must and will have. I have heretofore been tayouthle to President Grant, Yours truly, New-York, Dec. 10, 1875.

INTELLECTUAL AND RELIGIOUS INSTRUCTION.

Sin: The Rev. John Miller, in your issue of subject. Sometimes a case of expectal interest is taken Doc. 9, says: "No Eable is just as fully sectarian as the charge of by Mr. Moody himself, but usually his office is Bible itself. Religion is a thing where what is negative to oversee the whole work. After half an hour of is positive, and may become so to the most corphatic a subdued Babel of tulking, praying, and singing. is positive, and may become so to the most emphatic a subdued Babel of talking, praying, and singing degree." I do not understand exactly what the gamilebelieve, that the banishment of the Elde from our schools Some of the workers are confident that their arguments is synonymous with the introduction of inflacitty in its and prayers were successful; others are doubtful of the pace; nor is it to be thought that the omission of reading a few verses from the Scriptures will be followed by impurity, untruthfulness, and lack of patience and industry on the part of teachers and pupils. The gentleman address is sent to the paster of the church, in order that mays: "I will not suffer my child where there is no libble." Does he mean that he will not suffer his child, if and church membership. it be a boy, to enter a banking-bouse or any institution where there is no Bible! Would be not let his child go to where there is no Bible! Would be not let his called go to
a dancing-school if there were no Bible there? Is there
no difference between intellectual and religious metraction! Why does he think that the former separated from
the latter would prove no disastrons? Would schools for
the education of the body in which the Bible was not
read prove equally permissions! If not, I sak very
humbly—why? There are two questions which occur to
me and soam to require negative answers: Does the
Bible as now read in our schools benefit teacher or pupil!
Does the method of reading the Bible in our schools exalt
the Secriptors in the eyes of the instructor or instructed!

LET THE BIBLE REMAIN.

To the Editor of The Tribune. Sig: In a recent issue of your valuable paper Inoliced your report of the Rev. Henry Ward Beccher's sermen on the common schools. The common sch this country are an old institution, founded in the Puritan days of the republic. To give to their posterity the benefit of free institutions, our forefathers took the Bible for their standard, since which time it has been an established custom to read a portion of the Scriptures daily; and I think while the youth of this land are being fitted to meet the responsibilities of life they should have all the good influence that can be brohave all the good influence that can be brought to bear on them. We have in our schools the mind of the youth who are to direct the affairs of this nation in after years. Take from them the standard by which they are to stand or fail, and their influre is hopeless. If the school system is imperfect, and the friends of Catholicism cannot send their children to schools where the libble is the standard, let them sustain schools according to their own ideas and opinions. Let the libble remain where it is. Let it be read and sustained, and let any attempt to remove it be resented by every true American citizen.

Wappinger's Falls, Dec. 8, 1875.

HOLIDAY TRADE IN FURS.

Among holiday presents there seem to be none more appropriate to the sesson, and, on that account, more welcome to the fortunate recipients of them, Sons, at No. 502 Broadway, a very line stock of furs has been collected for the holiday trade. This is headquar ters for the fur trade, the house having the recognized leadership. The members of the firm state that this Winter bids fair, notwithstanding the ilnancial stringency, to be very profitable to far dealers, The rich furs, which have been very much in demand for a few years, are even more sought for this Winter. This is especially true of scalskin, which is more universally word than ever before, in the shape of caps, mulfs sacques, etc. The peculiarly rich, dark color or the fur of the seal, its fine luster, velvely softness, and enduring qualities account for the favor with which it is regarded Ladies' sacques made of scalabin, plain, or trimined with arror fox, otter, and other fors of contrasting colors, are compass of a nasty note like that I cannot begin to go into this sepect of the matter, nor do I, like Mr. Miller, care to prophesy such a glowing future as he depicts in his outtook on the school question. But I think I am prepared to show that the public school question of this country, as it has been and is being managed, has proved on the whole anything but a national blessing, and I can it is influences upon the prosperity of the like in the influences upon the prosperity of the like in the influences upon the prosperity of the like in the influences upon the prosperity of the like in the influences upon the prosperity of the like in the influences upon the prosperity of the like in the influences upon the prosperity of the like in the influences upon the prosperity of the like in the influences upon the prosperity of the like in the influences upon the prosperity of the like in the influences upon the prosperity of the like in the influence upon the prosperity of the like in the influences upon the prosperity of the like in the public school question of this same for a real other in great variety, as to shap, size, richness of material, and other articles of these cost \$5.50. Hats, cape, mails, and other articles of these cost \$5.50. Hats, cape, mails, and other articles of these cost \$5.50. Hats, cape, mails, and other articles of these cost \$5.50. Hats, cape, mails, and other articles of these cost \$5.50. Hats, cape, mails, and other articles of these cost \$5.50. Hats, cape, mails, and other articles of these cost \$5.50. Hats, cape, mails, and other articles of these cost \$5.50. Hats, cape, mails, and other articles of these cost \$5.50. Hats, cape, mails, and other articles of these cost \$5.50. Hats, cape, mails, and other articles of the same far are sold at prices varying with the quality of the maineral. Among the other than the same far are sold at prices varying with the quality of the maineral. Among the other than the same far are sold at prices varying with the quality of the maineral. Among the

used chicfly for trimmings on other furs. The fur of the silver fox is especially valued on account of its brilliancy, used enterly for trummings on other fars. The far of the silver fox is especially valued on account of its brilliancy, it is of a light blunds gray color, sprinkled with glistening white points. Both mink and ermins have lost much of their popularity recently, but they are still worn on account of their durability. Ermine costs only about half us much as formedly. Many articles are made of Alaska suble or black marten for. This is very durable, and a must and box made of it is sold for from \$15 to \$25.

THE PHILADELPHIA REVIVAL.

HOW THE MEETINGS ARE CONDUCTED. MR. MOODY'S SERMON-THE CORPS OF "WORKERS" -THE INQUIRY ROOMS-ESTIMATING THE CON-VERSIONS-INTEREST AT THE MEETINGS,

FROM THE REGULAR CORRESPONDENT OF THE TRIBUNE. PHILADELPHIA, Dec. 11.-The third week of the Meedy and Sankey revival meetings closed to-day. The work is going forward in a manner satisfactory to the evangelists and to the committees of ministers and laymen having it in charge. Many misrepresentations as to the condition and results of the movement have appeared in the newspapers of late. On one side it has been stated that the attendance at the services in the depot has greatly fallen off, and that few if any conversions have been effected, and on the other that the crowds at the morning prayer meetings as well as at the evening assemblies, are immense, and that the conversions are numbered by the thousend. The truth as to the attendance is that in fair weather the building is crowded evenings when Mr. Moody preaches, while at the morning meeting, recently changed from 8 to 12 o'clock, the audience numbers from 1,000 to 2,000, comfortably filling the space in front of the platform separated by a canvas curtain from the body of the hall. On stormy evenings-and most of them have been stormy of late-the great audience-room is from

half to two-thirds full. As to the number of conversions it is not easy to speak definitely. The two inquiry rooms have been well filled after every evening service during the past week, and last night a third room was opened. Each of these rooms has chairs for over 150 people. Mr. Moody's method of persuading the anxious to go into the inquiry rooms, and of dealing with them when once there, is well conceived and effective. Scattered through the audience at every evening service is a corps of Christian workers of both sexes, who have been thoroughly trained in their duties by a committee of four clergymen, the Rev. Drs. Newton, Hatfield, Breed and Smith. The force numbers 300 in all, and there are usually over 160 present for At the end of his sermon, which is always intended to not principally upon the hopes and fears of the unconverted, Mr. Moody asks all who would like to be prayed for to rise. At first there are very few who have the courage to stand up amid 10,000 lookers-on, but by dint of much pleading and encouragement, the preacher finally gots a goodly number on their feet. Often he says, " Is there not one more who wants to be saved tonight ?" and then, as one after another rises, he counts them, interrupting his counting now and then with fer-vent expressions of thanksgiving. After several minutes he begs att who have just got up to remain standing while he prays. At the conclusion of the prayer, which is always short and powerful, the people on their feet are appealed to to go at once into the inquiry rooms that open out of the hall on either hand. The Christian workers approach them, second the preacher's appeal, and escort them to the rooms. The congregation is then dismissed with a benediction. Mr. Moody goes into one of the inquiry rooms and Mr. Sankey into another, and if the third is open it is put in charge of some experienced and efficient worker.

A description of one inquiry meeting will answer for

all, and will give the reader a knowledge of the method employed to effect conversions. The room is Mr. Moody's-the time, yesterday evening. Around the great, bare apartment, dinely lighted by rude, improvised gas-burners, the chairs are carefully arranged in groups of three or todr. Inquirers as they enter take some one of the seats, without observing the purpose of the grouping. Every group is at once approached by one or more "Christian workers." When the number of penitonis is not too large there is a "worker" to each. Mr. Moody enters. Alert, active, cheerful and self-reliant, he appears to be in all parts of the room at once, so rapidly does he go from group to group. Now he is at one of the doors teiling some people who have apparently come in ers are admitted, now he is assigning to duty two or three backward workers who do not know where to begin, and now he is talking to an inquirer who had slunk away into a corner, hoping to escape ob servation. The business of the inquiry room consists atmost solely of personal appeals from the " workers" to the unconverted, and varies in character with the nature of those who work and those who are worked upon. Here are two sobbing women comforted by one who is herself in tears. A few feet away are two men upon their knees, for whom a third prays in a fervent under tone. Just beyond, a young man is addressing an earnest argument to another young men-The next group is composed of a well-dressed young woman and a wealthy merchant of New-York, renowned for his piety and his charities, who has come over to arrange for the evangelists' visit to that city, and while here assists at the meetings. Scarcely two groups present the same appearance. atmosphere everywhere, but it is There is an emotional not as palyable as in Methodist class-meetings generally, and many of the groups are so free from excitoment that out not necessarily irreligious. It is not understood, (| many converts have been made it is impossible to tell

and church membership.

If the results of the revival are measured by the number of new members enrolled by the anurches of Palia delphia since it began, they will not appear commensurate with the magnitud of the efforts put forth. A fort night's revival in a country town has often produced more fruits of this kind. It would not be just, however, to gauge the value of the evancelists' labors by the fumber of men and women who connect themelves with churches during the progress of the meetings. The great work they accomplish is to awaken a new interest in religion among the people of a whole city. No doubt much of the seed they sow falls in stony places, but some of it will take root and spring up, and the barvest will be respect months after they are gone, it may be, by the churches. In the cases of thousands of hearers the revivalists do no more than to break up the ground, and thus prepare it for others to

Almost every day large excursion parties come in from neighboring towns and cities to attend the meetings. Next week York, Chester, Wilmington, and West Chester will send large delegations, and one excursion party will tickets at reduced rates, and where notice is given in advance to the revival committee of the coming of a party, seats are reserved for the excursionists, so that there will be no danger of their failing to get in after coming so far.

POWERS OF THE MIND.

LECTURE BY THE REV. JOSEPH T. DURYEA, D. D. The Rev. Dr. Joseph T. Duryea delivered the third of a series of lectures on the Mind, at the Cooper Union, on Saturday evening. There was a large attendance. The lecture was in part substantially as

power of the mind to reproduce to itself that which it has known and feit. The great thing first of all is to use the memory, and, to using it, to frust it. The memory is intensified, like every oner power, according to the degree of attention paid to it. The most frequent cause of a decay of memory is that men do not use it enough. They content themselves with the results of their past lives, and so all their powers go to waste.

Zeb Crummet says old Deacon Ransom went to a circus and took his grandebild, remarking to every sequaintaince he met, that the bow wanted to see the sacrad animals, and he could not find it in his heart to retuse him. Arriving at the tent, he cried to see home, and the deacon spanded him to make him go in.

FABLE AND FOLK-LORE

M. D. CONWAY'S SECOND LECTURE. AGONS AND THE FORMS UNDER WHICH THEY WERE REPRESENTED. THE GREEK MYTH OF PROSERPINE AND PLUTO-THE ANCIENT GODS AND THEIR TRIUMPHS OVER MONSTEES-MEAN-ING OF THESE MYTHS-JAPANESE AND CHINESE DRAGONS-ST. GEORGE OF CAPPADGCIA-ST. PRIROS, ST. PATRICK, AND THE SERPENIS-THE DRAGON OF LAMBION-OTHER FABLES OF RN-

GLAND, SCOTLAND AND IRELAND. On Saturday evening, Moneure D. Conway delivred the second of his course of three lectures at the Masonic Temple. It was entitled "St. George and the Dragon; or Ancient Fable and English Folklore." Mr. Conway commanded the close attention of his audience throughout the entire lecture. He was frequently applauded, and much laughter was occasioned by his dry humor.

THE LECTURE.

"Every man his dragon," so Thackeray used to say. This charming author always kept a picture of "St. George and the Dragon" above his bed on the walt. "Every man has his dragon," he used to say, and " mine is a dinner-party. I am always accepting invitations to dine out. It doesn't agree with me; it plays the mischlef with all my work, and yet I go on accepting invitations." Thackersy used to fly from his dragen when he had a very important piece of literary work on hand. He used to go away from home, and stay, only a couple of blocks from his family, for a whole week, without allowing his family to know where he was, so that invitations could not reach him. It was cu rious enough to find a symbol of the ancient conflict between light and darkness, sunshine and cloud, which 5,000 years before awayed the passions of mankind, surviving in the half-haustrona half-serious remark of Thackeray. But his quaint use of this symbol was in hosping with its bistory. It has been turned to a new purpose for every race; it has done little service and big service on innumerable occasions, and has represented every variety of man's combat with evil, physical and meral, in all history. Note that the very body and shape of that deagon is the same in every preceding variety of evil which man has had to encounter. The drugen was a sort of generality of all the life that flesh was heir to. An effort has been made to identify the form of the dragon with those forms which may be seen in the lower slde of the park of the Crystal Paince, and which have been reconstructed by Mr. Waterhouse Hawkins. And to examine them shows that they are all some form or variety of evil.

The chief napression of the dragon is, indeed, derived from the crocodile. Here [pointing to a drawing] is the hydra which Hercules is supposed to slay. It is a seveneaded hydra. It is very probable that that form was suggested to a certain extent, though not in the number of the heads, by the octopus. It is in many respects probable. The octopus is an ingeniously dish ing thing. If any of you have been to the Brighton aquarium, or to any of the aquaria in London, and seen these creatures going about, floating on the water, you will perhaps ayaapathize with a meeting that was once held by the clergymen and ladies to con soft whether they should not put down the actuarium as an immoral institution, for they thought it would promote infidelity among the people, by letting them know that such thungs were created. To get the true dragon, we must not dwell on any little peculiarity of the crocodile or serpent, which are related to it, but we must look in the fossil beds of the human mind and the human ineignation. The artist Turner once painted a magnificent dragon-that dragon which guarded the apples of the Hesperides. Mr. Kuskin read about it, and said that the conception of that dragon in 1806, before any of the modern ideals of dragons existed, was a tri umph of the scientific imagination. Whereupon a friend of Turner said that Turner had copied that dragon from a pantourine in the Drucy Lane Theater. [Laughter.] Now the artist Turner had shown a more scientific power than his critic, Mr. Ruskin, for the right place to go to look at the conventional monater, is to go to the sub-strata of the human mind, where such a thing exists. Every Christmaa this dragon appears on the London stage, a relie areal of the foll-lere of the post. It is atways the same, just as it has existed in the burnan mind for thousands of years. You come face to face with the picture of antiquity when you look upon the London dragon. It is green, sedelously green—a manager will search for weeks until he finds one green enough—darkgreen because it is related to the sea. It is a solar myth in its coloring, and is related to the green sea, from which comes the vapor, from which rises the storm. Its eyes are red; its mouth is red. It is a storm myth.
It has a speared tall, and it must be remembered that, above all, the serpent-like character of the dragon is its most important characteristic. The serpent was feared and dreaded, but it the same time regarded with reverence as the guardian and owner of anything that came out of the sod-of everything that was underneath the sod, where he lived. He retraed ever the inmerals, metric, and treasures that are underneath the and generated with spots because of his jeweled wealth which he grarried. And we may compare his case with that of the god Plute. The word 17ute is the of weelth, and was pictured as wearing low the wealthiest of the gods, because he reigned over the realms of Hades, the realm of the under world. Those gods of the under world associated with Pluto, were supposed to be anxious to keep everything that was under neath the sod, and not to allow it above. They gua their treasures with great care against those who would rob them. And bernuse the seed, so long as it was in the and, belonged to Pinto, or the god of the under world whoever he might be, they hated the newering of the send, because so soon as it flowered it was no moisture that chiled forth the seed from the earth; they hated the sun became it quickened the seed and brough it from the earth. The story of Pluto and Prescribe is entirely a fable of the flower and the earth, and the god of the under world. When Preserpine was carried away into the under world, it is simply that the seed is baried in the earth. When at last she is awakened and brought forth, it is the seed that flowers. Proscrping can exist only on the condition that she spends half the year with

WHAT THE PRAGON MYTHS TYPIFIED.

Now it was supposed that these scrpents under the earth, who were joweled, and who guarded the treasures, and who guarded the springs of the earth's riches and its sources, its metals and gens, were so much opposed to the quickening power of rais, storm and light that they took to themselves wings, and tried to swallow up the sun and stop the clouds from raining. There was particularly one old dragon who began the race of dragons. It was Vintra in India. Ho was a great monster who managed to sical away the clouds and produce famine, until at last the other god. India, slew him. Veitra then inundated the land. Virtra was not the only dragen whom India slew. Archao was the fiext. He was petured as a serpent—really a lot, blighting wind—which produced drouth. This is the origin of our word "adder," "Auguisa," "ugly," "auxistics," and silt that class of words come from the Senderi word for adder, orchae. This gave rise to the word "Schilder," and site was a drawn who married Typho in the Greek mythology. They are responsible for the whale broad of Greek dragons. When, lattice and gentience, you look upon that faulther figure of Laronds and his sors, bound every limb by the tolds of the scripent, and hand, foot, head, all, you will see what the ancients mean by this dragen; you will see what the ancients mean by this dragen; you will see what the ancients mean by this dragen; you will see what the ancients mean by this dragen; you will see what the ancients mean by the dragen; you will see what the ancients mean by the dragen; you will see what the ancients mean by the dragen; you will see what the ancients mean by this dragen; you will see what the ancients mean by the dragen which the dragen of human sin to the most ancient gently and every power, is shown in that dragen which the ancients called Archae, afterward that the dragen stories heaft, has been reproduced again and again in manifold forms and this turned into many little stories had the Germans ied their chidren; and on the cathless of Anstria, in Minor Russia, in Vritra in India. He was a great monster who managed consciousness is the power by which we know what is transpiring in our thoughts and in our feelings. Our consciousness is brought in centact with the external world by means of our senses, and we only know such facts concerning the world around us as can be conveyed to our intelligence by the sames. Observation, then, is the source of immediate intelligence. We can receive also the results of the observations of others through their testimony. We must have received that testimony through our senses. These wondrous senses are the false of knowledge to the soul. We know only so much of the external world as affects any of our senses. Now it does not follow that the mind has no other power of knowledge than the senses. The soul may have many senses of which we are not aware, and there are indications in this direction. By memory is meant the power of the mind to reproduce to itself that which it has known and felt. By recollection is meant the power of the mind to reproduce to itself that which it has known and felt. The great fining dirst of all is to use